# THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE

## FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

**BOSTON** 

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Send communications relating to the editorial department to

MRS. EMELINE S. BURLINGAME, Editor, Pawtuxet, R. L.

Send subscriptions and all matters pertaining to business to

MRS. ELLA H. ANDREWS, Publishing Agent,

453 Washington St., Providence, R.1.

Publication Office, 457 Shawmut Avenue, Boston, Mass.

## EDITORIAL CONTRIBUTORS.

MRS. A. W. ANTHONY,
MRS. N. W. WHITCOMB,
MRS. ANNA STOCKWELL SKEEL,
MRS. A. A. MCKENNZY,
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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XIV.

MAY, 1891.

No. 5.

A thought for the hour. While recognizing the importance of greatly enlarging the direct work for the conversion of the heathen, and making it as efficient as it is possible for the church to make it, there is much connected with our indirect influence that needs careful study. The changed conditions connected with our relations to all parts of the world, which result from the coming to our country of representatives of nearly all the nations whom we desire to Christianize, make us all indirect factors in foreign missionary work. The good sister who "ca-an't get interested in mission work," may be day by day giving such an imperfect example of the kind of woman which our Christianity can make as to so impress the representative of some foreign nation who is studying her as a witness for Christ, that he sees nothing to desire in our religion. The good brother who "don't believe in throwin' away money on Foreign Missions" may be an important factor in foreign mission work, if his business methods are such as to excite the disrespect of even a heathen mind. Surely the ends of the earth have come together in our country, and "We are His witnesses" means that what we are in body, mind, and soul as individual Christians is continually having foreign missionary influence. A young Japanese was recently asked what his people expect in regard to the Christianity of this country when they come here. "They expect that every

man, woman, and child, and cat and dog is a Christian" was his meaning reply.

## AFTERTHOUGHTS.

CINCE writing the article, "Family Expenses," for the last I number, there have been added new links to the thoughts. In meeting Free Baptist family expenses, three factors enter into the problem: (1) The amount of money to be raised: (2) the people who are to give it; (3) their willingness; (4) their ability.

We leave the first for the present, and in considering the second are obliged to recognize the fact, that of the eighty-six thousand Free Baptists, at least fifty-five thousand are women. A comparatively small part of these are wives of members of the same church with themselves. Some are daughters of men connected with our churches. Most of the remainder have family ties with men who make no profession of following Christ.

As to willingness to give, observation and experience both go to prove that the majority of the women are glad to give to help in the different lines of church work. We have visited many churches during the past few years where the pastor has testified that if it were not for the efforts and sacrifices of the women, it would be impossible to maintain worship. We have had churches organized of women only which have done good service.

Now as to the ability to give. It may not be possible to discuss this without hurting the feelings of somebody, but it is a subject that needs careful consideration. Said a woman recently: "How I should love to give freely for missionary work, but I do not carry the purse. I have been married over twenty years, and to-day I would rather do anything than ask my husband for a cent of money." And the woman to whom she said it looked into the face of a slave; of a woman who for

twenty years has worked for her board and meager clothing, and not one cent of the money that has been earned by the joint efforts of husband and wife is hers to give for any benevolent work.

This case is not only not an isolated one, but there are thousands like it, and they form a formidable obstacle in the way of church benevolence.

This condition of things involves a great wrong to woman, in preventing her development, by having somebody decide for her what she shall give to causes that lie closest to her heart. In other cases it narrows her by furnishing her an excuse for not taking part in Christian enterprises. Our churches thus suffer seriously by having a large part of the members hampered in carrying out church plans and obligations.

We are glad that there are many honorable exceptions, where men and women live together in the holiest relationship, but with a mutual recognition of each other's rights, which gives to women freedom to exercise their judgment in giving for the Lord's work; but the evil remains so great that we need to study carefully how to overcome it, and in considering this we make a few brief suggestions.

1. We cannot work a radical change at once, without detriment to family life. We do not advocate immediate rebellion on the part of thousands of women in calling for adequate pay for time and strength put into home work. No, we have scant sympathy with strikes anywhere, especially in the home.

2. But wherever it is possible to do it, without unhappiness in the family, women should secure some regular amount which they can use as they please and thus be free to give for benevolent causes.

3. They should so teach their daughters to value their time and service that marriages shall become impossible in which the husband shall have a value set to his work, while hers shall be a nonentity. A woman who marries and never has a cent of money except as she asks for it and explains what she wants

it for, is but a few degrees removed from the heathen wife who is bought with a cow, and henceforth has no individuality.

4. Women should educate their sons to be husbands. A great deal has been said and written about teaching girls to be wives. It is quite as important to teach boys how to be husbands. That woman has not done her duty who allows her son to reach manhood without a high ideal of his duty to the woman whom he may marry. It is in the power of women to revolutionize the present condition of things, and such a result is needed, not only for woman's development and happiness, but emphatically in the interests of the finances of the church and benevolent causes generally.

## EDITORIAL WANDERINGS.

A MONG our earliest remembrances is that of seeing in our weekly religious papers accounts by our ministers of travel from one church to another, and wondering of what possible interest it could be to anybody to know that Bro. A. was hospitably entertained by Bro. B, and what good was accomplished by the information that Bro. B's church worshiped in a house that cost a certain amount and on which repairs were needed. But since we have been itinerating, we have had a growing sympathy with Bro. A. in telling his little story. As we have enjoyed the kind hospitality of the homes of Christian brothers and sisters, we, too, have felt an inspiration to tell everybody how kind and thoughtful they have been.

As we have attended Quarterly Meetings and been cordially welcomed by those whom we had never seen before, but whose hands we grasped with a consciousness of mutual sympathy in a common family faith, we have felt the same impulse to "go and tell" about it that inspired the pens of the story-tellers above referred to; but we admit that in yielding to the impulse, we do so restrained somewhat by our remembrances, and if, therefore, we fail to note many pleasant things which we might

otherwise refer to, those who have aided us on our way will understand why.

If people grow, stronger and braver for work by having obstacles to overcome, we surely ought to have added largely to our stock of these valuable characteristics during the month of We arrived in Michigan just in time to enjoy (?) the coldest temperature of the season. As the weather had been unusually warm in Washington, the change brought some physical rebellion. But after a few days, sunshine conquered, and there was prospect of most delightful weather for the first Quarterly Meeting trip. During the night, however, the elements seemed to change their mind and in the morning we were greeted with a driving snowstorm. As it was the first time in our experiences of travel that we have been the only woman in the car, we felt sure that to Michigan women the weather must seem quite as formidable as to us. How old Boreas did rave all through the session of the Van Buren Q. M.! As Oshtimo, where the meeting was held, is a country place, and the snow was lying in such a drifted condition as not to be helpful for either buggies or sleighs, it seemed as though the meeting would be one of those things that "might have been;" but, no! these people evidently thought that a Quarterly Meeting was just as important as a business trip would be, and they were there. An interesting and profitable session was held.

The Woman's Missionary Society received more than usual time by courtesy of the ministers, on account of our being there. The social meetings were spiritual and well-sustained, the A. C. Fs occupied an important place, and denominational work was well represented. Rev. H. M. Ford, who is doing such a good work as State Agent in Michigan, gave a wide-awake presentation of State interests. The first person whom we met after entering the church was Rev. Anna Barton, pastor of our church in Paw Paw, and her greeting was most cordial. She seemed to receive full recognition on the part of

her brother ministers. She gave us a most profitable sermon, and had a place on committees and a part in all the work. Her church at Paw Paw is an important one in the Quarterly Meeting. It occupies an influential place in the town, and is especially valuable in its influence with the young people. We wish that some of the people who are incredulous as to the fitness of woman for the ministry could study her work as we had the opportunity of doing in connection with our services at Paw Paw. The other churches which we visited in this Quarterly Meeting were at Gobleville, where Rev. C. B. Hart is pastor of a large, active, efficient church, and Waverly, where the members have been depleted by removal, until a little band is bravely holding on, hoping for something better further on.

A trip to Pokagon brought us to the location of the Cass and Berrien Q. M. Here we found the same wholehearted hospitality and kindly recognition as before. There are but two ministers in this Quarterly Meeting, and brethren Pease and Waller have their hands full, but they are young and brave and zealous, and are doing the best they can for the field, while their wives are efficient helpers in the Woman's Missionary Society, as well as in general Christian work. Here also much time was given to us. We were deeply interested in the reports given in the business meeting of the Woman's Missionary Society. One church of thirty members reported fifteen Helpers taken. If our churches generally could furnish as good a report, it would not only mean the increased usefulness of the Helper, but its enlargement also.

We have since visited our churches at Berrien Center, Reading, North Reading, Dover, Sand Creek, and Hillsdale. In all of these there are now Woman's Missionary Societies, and of the reception given to your agent only the kindest things can be said. The many homes in which we have been entertained have made delightful additions to memory's picture gallery, and every act of helpfulness has been appreciated.

All through the month, cold, snow, hail, wind, and rain have

been testing our endurance, but we have come out victor, and take to our heart the precious lesson that no earthly hindrance can prevent the coming of Christ's kingdom.

## INASMUCH.

- "IF I had dwelt"—so mused a tender woman, All fine emotions stirred
- Through pondering o'er that Life, divine yet human, Told in the sacred Word—
- "If I had dwelt of old, a Jewish maiden, In some Judean street
- Where Jesus walked, and heard His Word so laden With comfort strangely sweet;
- "If I had been the daughter, jewel-girdled, Of some rich Rabbi there;
- Seeing the sick, blind, halt, my blood had curdled At sight of such despair.
- "And I had wrenched the sapphires from my fillet, Nor let one spark remain;
- Snatched up my gold, amid the crowd to spill it, For pity of their pain.
- "' Foxes have holes'—I think my heart had broken To hear the words so said,
- 'While Christ had not '-were sadder ever spoken?
  'A place to lay His head!'
- "I would have flung abroad my doors before Him, And in my joy have been
- First on the threshold, eager to adore Him, And crave His entrance in!"
- Ah, would you so? Without a recognition, You passed Him yesterday;
- Jos led aside, unhelped, His mute petition, And calmly went your way.

You catch aside your robes, lest want should clutch them, In its implorings wild;

Or lest some woeful penitent might touch them, And you be thus defiled.

Oh, dreamers, dreaming that your faith is keeping All service free from blot, Christ daily walks your streets, sick, suffering, weeping,

And ye perceive Him not!

- Selected.

## FREEDMEN IN THE UNITED STATES.

BY IDA H. FULLONTON.

A COLORED student from the South, who is attending Bates College, uttered the following pathetic words at a recent church prayer-meeting: "I have felt so depressed during the past week about my people! I know that God cares for us and that he will provide for us, but sometimes it seems so long to wait." This young man is bravely working his way through college, stands well in his class, and has but recently won the prize for superior declamation in his sophomore year. It is to be hoped that with his special endowments he may be able to stand among the leaders of his race in their upward progress.

There is no more important question to-day for our country to settle than the issue resulting from the present and future condition of the Freedmen in America. "The nations of Europe are busy in dividing the territory of Africa, in the interests of colonization and commerce. Christians in Europe and America are active in their efforts for the evangelization of Africa, and statesmen and philanthropists are agitating the question of the disposal of Africa's descendants in America." It is a remarkable coincidence that the civilization of the African continent and the recovery of the American Negro from the bondage of slavery are simultaneous in history. The Christian believer must recognize in this the hand of a wonder-work-

ing God, and must be led to think that this peculiar race is to be finally lifted up to a higher and nobler life. It is to become a civilization, as one has said, "not the greatest the world has had, but it will have its own special excellence and will add its contribution to the world's history and happiness."

According to the recent census, the number of colored people in this country is about 7,463,000. At the same time a very important change is taking place in their condition and the ex-slave is rapidly disappearing. "The word Freedman is swiftly becoming obsolete, while the word Freeman as swiftly takes it place. Already there are 5,000,000 young colored people in the land who never saw an auction block and never heard the clank of a driver's chain. To them slavery is simply a tradition." This fact reminds us of a significant remark made by a colored preacher during a recent election campaign: "The former slaves," he said, "are still cowed by the memory of their masters; but our children, they were never slaves: they will vote!"

Of the questions concerning the future condition of the freedmen, some things seem to be settled. The Negro will remain where he is, and is not to be colonized or transported to any other part of the American continent or Africa. The success of the effort to educate and improve the Negro proves that he is capable of still further development. While we are not to suppose that the schools and churches have as yet begun to cover the requirements of the situation, still there has probably never been before so large a body of people that has made such rapid advancement in civilization. The American Negro is destined to be a large factor in the promotion of moral culture in his own home land. It has been proved that colored missionaries in Africa endure the climate better and have freer access to the natives than white men. The Christian church points to many such heroes as Bishop Furguson of the American Episcopal Church, and Bishop Crowther of the Church of England, and the Rev. Mr. Ousley, a graduate of Fisk University. The educated, Christian Negro has therefore this ideal before him: "To be the regenerator of Africa, so that the grand achievement of Negro enlightenment will be America's safety and Africa's redemption."

To prove that the Afro-American is progressing under the enjoyment of that freedom which was accorded him twenty-five years ago, we have only to point to some of the effects of his Christian education. There are in the South alone more than one hundred and fifty Negro physicians and an equal number of lawyers. There is a large and ever increasing number of professors in seminaries and colleges sustaining a high character, and thousands of educated Negro preachers in as many pulpits. Besides these, in many useful callings, there are multitudes who have obtained wealth and a good social standing.

"SUNSET and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a time as ocean seems asleep,

Too full for sound and foam,

When that which drew from out the boundless deep

Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

—From Tennyson's latest volume.

o what they const the follow men to bless

<sup>&</sup>quot;Do what thou canst thy fellow-men to bless, And make the sum of human suffering less."

## COMPENSATION.

BY LILLIAN A. TOURTILLOTTE.

THERE fell on my casement a shadow,
And ever it broadened and grew,
Enshrouding my soul in its blackness
And hiding the sunlight from view.
And my heart in its ignorance whispered:
"The sun has been quenched by my loss;
My life is a dream and a failure,
I sink 'neath the weight of the cross."

There came through the darkness a murmur, Most wonderful, marvelous, sweet; It spoke to my heart in its anguish, Its comfort was rare and complete: "The world is o'erburdened with sorrow, Go comfort the mourner, and speak Tender words to the sinner and erring And pray by the side of the weak."

"I will go in the strength of my Saviour,
In the power of his presence," I said;
All humbled, repentant, yet gladdened,
As down through the cloud-wreaths o'erhead
Shone a magical light on my pathway,
Which led me out into the day,
And a white-wingéd messenger met me,
To cheer and to help on the way.

I have found such a joy and a blessing
In the service my Master has given;
I hear such sweet songs in the silence,
And catch such sweet glimpses of heaven,
That my grief and my loss are forgotten!
All faded the dreams of the past,
And my bright-winged attendants shall lead me
To join in the chorus at last.

Boston, Mass.

## FROM THE FIELD.

## OUR VACATION.

BY MRS, CLARA I. BOYER.

[Read at the Mission Literary Society at Midnapore, Jan. 21, and sent to the HELPER by request of the lady missionaries.]

WE had decided to take a vacation, a real vacation, away beyond the limits of the American Free Baptist Mission in Southern Bengal. When and where to spend this vacation was long under consultation. In view of a necessity which for two years had compelled us to take our elder daughter away in September, it was decided that the vacation should include that month; and after family, neighborly, and medical consultation, Burmah was agreed upon as the place. By going there we could not only have the benefit of a short sea-trip and a change of climate, but would be able to visit our only relative on this side of the world.

In order that baby, the wee white baby, should be well-provided for on the way, we secured a goat to take with us, and a very perverse goat it proved to be. On the way to the Balasore steamer she was claimed by another owner, and was not returned to us until after we had bought and paid for goat No.

2. Then she would neither eat nor drink on the way; but she lived to reach Burmah, where she was left to benefit indefinitely by the change of climate.

On the canal-boat to Calcutta it was the old story of dirty pilgrims, stout Bengali, babus, boatmen, and ourselves crowded into such quarters that even the dignity of a padre sahib did not avail to secure us comfortable sitting room. A few brief, busy days in Calcutta, and we were steaming down the Hoogly in the steamship Palitana. Once before we had sailed on the Hoogly when the sights and sounds Oriental were like living

over some long-forgotten dream. Those first impressions,—the tall and stately palms, the straw-roofed huts, and the native, innocent of clothing,—how clearly and indelibly they are fixed in the memory.

One day of calm content, and then for three days the billows of the Bay of Bengal. I need not describe them, when two oceans roll between most of us and our native land. Pride and wi l-power availed nothing, and I did not leave my berth until the gilded pagodas of Rangoon flashed in the sunshine. We were met by friends and conducted to the Guest House, a large building rented and furnished by the Baptist Mission for the accommodation of travelling brothers and sisters. We waited only to order breakfast, and were on our way to the Sway de Gong pagoda, the finest sight of the city. Like all of its kind it is built on a hill. On either side of the long flight of steps leading up to it are stalls for selling flowers, candles, paper prayers, and other accessories of worship. The great pagoda itself is solid. Under it are several hairs from Buddha's head, and for this reason it is a place of peculiar sanctity. It is conical in shape and gilded to the very top. The whole is surmounted by a jeweled umbrella erected at a cost of over \$360,000. In the large inclosure around the pagoda are many houses containing an almost countless number of idols. In the largest house there are one or two brass and six or seven pure white alabaster images of Buddha from twenty to thirty feet in height. Unconsciously one becomes awed and silent before the imposing array. They look so cold and stately, and suggest so much concerning the ascetic whose life has influenced so many millions. In other houses there are large and small idols wreathed in flowers and surrounded by burning candles. We were shown every courtesy and allowed to examine everything as closely as we pleased. The place was thronged with richly-dressed worship-They mumbled their prayers and watched us meanwhile. Mothers were there teaching their little children to worship the idols. It was a forcible reminder that we were still in the land of darkness, and also of a promise,—"Ask of me and I will give thee the heathen for thine inheritance."

Subsequently we visited the priests' houses. They also have gilded roofs and are elaborately carved and ornamented. In some houses the ceiling was inlaid with jewels, pieces of mirror, and colored glass. Even the beds and mosquito frames flashed and gleamed with glass and jewels.

That afternoon we drove through a crowd of Burmese collected to witness a horse race. They are, as a rule, shorter, stouter, and fairer than the Bengalis. The dress of the men and women is very similar: viz., a lower cloth of brightcolored silk and a white jacket. Both sexes wear their hair coiled on top of the head. The men wind a silk handkerchief in with it. The women wear a corresponding handkerchief over their shoulders.

Money is plentiful, and the cost of living is proportionately high. While an ordinary laborer can live in Orissa on two rupees a month, the cost there is five.

We spent Sunday in Rangoon. Besides a large and growing work in English, the Baptists have missionaries engaged in work in six native languages. The next morning we boarded the steamer for Moulmein. Nine hours sailing across the Gulf of Martaban, and we entered a river whose encircling hills were covered with palms and dotted with shining pagodas. A few minutes later we were nearing the wharf and there, waiting to greet us, was a form so like a dear one thousands of miles away that the tears would come thick and fast. If it only were dear mother, and if I only could put my little ones in her loving arms.

The invalid was hurried home and to bed. Then there were days full of sorrow and apprehension, when the physician came often and looked grave; and when at last the crisis was safely passed, there were two tired, weak, and almost helpless ones trying to get well together. I think those days are responsible

for the shrinking feeling almost amounting to dislike with which I regard Burmah.

We got about at last, when the visit was about half over, and had time to see what a strange country we were in. Nearly all the houses are of wood, raised from five to twelve feet from the ground. The walls and ceiling are of dark wood and the roofs are either tiled or shingled.

The compound in which we lived was very old and historic. It was once the home of Dr. Judson, and a number of trees which he planted are still living. The house was originally the first Mission press building. Speaking of Dr. Judson, while we were in Moulmein, a letter bearing a one-cent stamp came addressed to that father of Burmese missions. It was from a young lady in the United States, and bore evidence of the foreign extraction either of herself or parents. She stated that she had just read a tract written by Dr. Judson, that it had touched her heart, and that she wanted to come out and work in conjunction with him. She requested an immediate reply, and as it would not require much time for her to get ready, she hoped to join him within a short time. Are there any more such young women in America?

There were twelve missionaries in Moulmein, and they showed us every kindness. But somehow, ever uppermost in thought was the recollection of the kind words and thoughtful acts of certain other missionaries, and visions of a little white house in the backward province of Orissa. In fact, I came to the conclusion that travel and change of climate were not beneficial to me. It was a very happy day when we started for home. I was almost afraid to make farewells, lest in some way my delight should be reflected in my countenance. After waiting three days in Rangoon for the steamer to sail, it left earlier than the time appointed, and left without us. Three more days of weary waiting and we were again launched on the deep with no abatement of its former terrors. After breakfast one day Bessie was sick, and came crying to her berth. She

gave as the cause of her troubles that the cook had given her two breads and she only wanted one.

All nature seemed to rejoice with us the day we got home. How clear and blue the sky was, and how fresh the fields! With what restful content I gazed once more on the Balasore Hills. Never had home seemed so sweet or friends so dear.

It would be well, perhaps, to let this account of our vacation close thus happily. But how can I close without recording the deaths of the pony, dog, goat, and pigeons, which occurred in our absence, the moral of which is, that for some people, at least, changes of climate and vacations are decidedly disadvantageous.

Mrs. A. B. Boyer.

## BENGAL AND ORISSA YEARLY MEETING.

BY L. C. COOMBS.

OUR Yearly Meeting is the event of the year to us, and we look forward to it for weeks with happy anticipations of the benefits to be received, both spiritual and social; but this year we were more eagerly waiting for it than usual, for we were to have visitors from home,—an unheard of event in the previous history of our mission.

The meeting had been appointed to begin February 15, but when it was found that our visiting brethren, Messrs. Stacy and Sandford, who arrived in Calcutta, December 27, could spend only three weeks in our mission field, it was decided to have the Yearly Meeting a month earlier, that we might enjoy their coming all together. They made flying visits to Chandbali, Bhudruck, Balasore, Jellasore, Santipore, Bhimpore, and alighted in Midnapore for a few days' stay.

The meeting was to begin Sunday, January 18, but nearly everybody arrived on Saturday, which, by a happy coincidence, was Dr. Bacheler's birthday: seventy-four years old; and he modestly suggested that it might be celebrated by an old-fashioned game of Blindman's Buff in the evening. We were all

in favor, and our senior missionary and the Secretary of the F. B. F. M. Board, and the pastor of the church at Great Falls, N. H., made as wild dashes and blind dodges as any of us, while a few sat at a safe distance and wondered if this would be included in the secretary's report. The evening closed with singing and prayer.

Sunday morning, Mr. Stacy talked to the Sunday-school through an interpreter, and in the afternoon Mr. Griffin preached in Oriva to a full house. In the evening Mr. Stacy gave us a heart-searching sermon in English. Monday morning the business of the session began. The reports from the various churches were cheering,-more than a hundred additions by baptism, and the preachers full of faith and hope for the coming year. The hope was expressed, too, that during this Yearly Meeting more time might be given to meetings for spiritual good, and less to business, that the enduement of power so necessary for the work of the coming year might be more effectually gained.

In the afternoon we had the unusual event of a marriage among the white folks. Mr. Griffin's daughter, Mabel, was married to Mr. Henderson of Calcutta, -manager of the Seamen's Coffee Rooms, in connection with the Methodist Mission. We had made the plain little chapel a bower, with wreaths of leaves, potted plants, ferns, and lilies, and the long, graceful branches of the date palm, and long before the ceremony all available space was filled with curious, eager, expectant onlookers. Mr. Miner performed the ceremony, assisted by Dr. Bacheler, to make it legally strong for India. The bride looked blushingly pretty in her costume of white silk, orange blossoms and veil, while the groom looked triumphantly happy in his orthodox black. After this we all met at Mr. Miner's and had "tea," with the various et ceteras necessary and proper, followed by speeches, "experiences" and advice.

In the evening we had a prayer-meeting which was an earnest of the good things in store for us through the coming week, The next morning during the meeting, one of our faithful old sisters was taken with an epileptic fit, and in spite of long-continued and unwearied efforts to restore her, she passed away on the veranda of the chapel, and was buried that evening. This added solemnity to the meetings, and that evening many of the brethren were literally prostrate before the Lord.

And so the days went on, full of meetings public and private,
—meetings for planning, for praying, for exhortation, and for
praising, till we all felt that the week was far too short for the

many things to be crowded into it.

I lost Thursday of the Yearly Meeting, for I visited, with Mr. Sandford, the Bessie Peckham school supported by the Sabbath school at Great Falls. This school is twenty-five miles from Midnapore, but by planning previously for the trip, we made it all in one day, and returned feeling that the day had been profitably spent because of the opportunities improved for speaking for Christ. We had seen three schools, and had a prayer-meeting with the little band of Christians at Palasbani, I acting as interpreter for Mr. Sandford.

Friday afternoon there was a Bengali wedding at the chapel in the midst of all the other happenings, and on that day, too, another event made our hearts glad: the arrival of Mr. and Mrs. Hallam, straight from home, all ready for work, and looking as fresh and rosy as if they had not already spent twenty

years and more in an Indian climate.

The "swiftly-flowing, resistless tide" brought Sunday evening all too soon, and our long-anticipated Yearly Meeting had become a thing of the past. Mr. Sandford preached the closing sermon from Zech. 4:6, which made us renewedly feel how utterly worthless is everything without the indwelling Christ. The sermon was followed by a short testimony meeting, in which many witnesses testified to the great good received during the week just passed, and expressed large hopes for the coming year.

Monday, after a picnic breakfast at Dr. Bacheler's, everybody

began to disperse, and in the afternoon we went to the boat to see Mr. and Mrs. Hallam off to Chandbali, and Mr. Stacy and Mr. Sandford off to Maine, feeling that the coming of the latter brethren had indeed brought great blessings to us, and hoping their return to the homeland may carry even greater blessings to the workers there.

Balasore, February 28.

## TO THE RIGHT.

LET the standard yo' go by be true,
Measure man by his mind, not his purse;
There's mony a great squire 'at's a foo',
And a drunken foo' too, an' that's worse.
To lead folk to virtue an' God,
Exert o' your influence and might,
Bid 'em guard against fashion's smooth road,
Ask 'em kindly to Keep to the right.

Th' owd Tempter 'll come wi' his wiles,
To prevent yo' fro' choosin' th' reet track;
Never heed his fine coaxin' an' smiles,
But, like Jesus, just tell him t' stond back.
I' th' strait narrow way allis tread,
Should yo' live till your locks are grown white;
Hoary hairs 'll be th' crown o' your yead,
Iv yo'll mind an' Keep on to the right.

When death your last summons shall bring,
An' tells yo' t' pack up an' be gone,
Yo' can calmly, resignedly sing,
"Tha' rt welcome, reet welcome, owd mon."
Oh heaw th' angels i' heaven will rejoice,
That moment your soul ta'es its flight;
An' you'll hear Christ's own welcomin' voice,
"Come up hither, my friend, to the right."

-Gen. Bap. Mag.

## HELPS FOR MONTHLY MEETINGS.

[See article on The Freedmen.]

To obtain the most profit from a meeting devoted to the study of the Freedmen, it would be well to procure statistics from reliable sources in regard to the work of teachers and missionaries among the colored people.

Why is such a study of great importance?

What is remarkable in the present history of the Negro?

How many Freedmen are there in the United States?

In what respect do the young people differ from their parents?

What are some of the facts relating to the probable future of the Negro?

Why does he make the best missionary for Africa? Is the present rate of progress hopeful?

[After the study of Burmah, in the last number, the account of Mrs. Boyer's vacation trip in "From the Field" will be of very deep interest.]

Give the story of Mrs. Boyer's preparation for her vacation trip.

How did she reach Calcutta, and with what attending circumstances?

Describe the trip from Calcutta to Rangoon.

Describe the Sway de Gong pagoda.

What lesson may we learn from the mothers?

Give a description of the priests' houses.

Describe the Burmese and their dress.

How does cost of living compare with our own field?

What is being done in Rangoon by the Baptists?

Give the story of Mrs. Boyer's further experience.

What of especial interest about the compound?

What unique circumstances connected with a letter?

Tell of kindness received and return trip; closing incidents.

Subject for discussion: How shall we determine where a right interest in our neighbors ends and gossip begins?

By Queen Victoria's order no intoxicating liquors are to be in future allowed upon the premises of the People's Palace in London.—Ex.

Miss Yerne Tsuda, who has been a special student at Bryn Mawr for more than a year, recently gave an interesting talk to the students on the progress of education among Japanese women. Miss Tsuda was one of the five children sent to this country by the Japanese Government, in 1871, to be educated. She and one companion were the only ones able to complete their ten years' residence. On her return to Japan, Miss Tsuda was appointed teacher of English in the Peeresses' School, founded by the Empress at Tokio, a position which she still holds, and to which she will return in June.—Woman's Column.

Christian life among the islanders of the New Hebrides seems to be still vigorous. Rev. Mr. Lawrie reports that the native congregations on Aneityum have built a large hurricane-proof church to take the place of the one recently blown down, and that they have defrayed the cost of the whole by contributions of dry cocoanut and arrowroot. "The natives denied themselves all their little luxuries for six months in order that this might be accomplished." At the dedication service one native said that "by the raising of this new church we are raised indeed." And another said, "We are like thirsty travelers; to-day we have seen water, and we have drunk." It is now reported that the island of Tonga has come into the list of wholly Christian islands in the New Hebrides group. On five islands of the group, the scene of Mr. Milne's labors, no heathen are to be found.—Miss. Herald.

## PRACTICAL CHRISTIAN LIVING.

"Behold how great a matter a little fire kindleth! And the tongue is a fire."

"Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they're said."

-Will Carleton.

## GOSSIP.

BY MRS. E. W. PORTER.

NLY a bit of harmless gossip," said a young lady as she dropped an insinuating remark concerning an acquaintance.

Is gossip ever harmless? Can we "tell idle tales" of others without lowering our own moral standard? And what probabilities are there that others, on whose acts we take the liberty to comment, will not suffer, when viewed from our standpoint, with our ignorance of motive and circumstance?

We do not need to learn from Sophocles that

"A little word is not a little thing, For it may make and it may mar a king."

If, as one has it, "of every noble thought the silent part is best," how much better is the silent part of all that thought that is less than noble, true, and uplifting?

Of the many clubs, both good and bad, that like mushrooms have sprung up of late, none is more to be fostered than the "Speak-No-Evil Club." "Is it true? Is it kind? Is it necessary?" are questions that its members are expected to ask

themselves before uttering any words regarding another. What a fund of goodwill and charity would pass down to the next generation, were the world to-day loyally pledged to the just and loving rules of such a club!

If we would only coin more of the gold that comes from silence, how light would be the left-hand scale in the great balance of right and wrong: if, when we speak, kind, loyal, and helpful words alone fall from our lips, how heavy will become the scale of right and truth in the balance!

We want the true manhood and womanhood that is brave enough to silence all gossip, to check even its unspoken thought, to conquer the low taste of which that thought is born.

"Fear to do base, unworthy things is valor.

It may be done to us; to suffer them
Is valor too."

Its cruelty. Gossip is rarely clothed with mercy. It opens the bleeding wound. It magnifies and exposes the peculiarities and deformities of those whose rights should be sacred. It forgets the beautiful thought of Shakespeare, when he said:

> "Wilt thou draw near the nature of the gods? Draw near them then in being merciful. Sweet mercy is nobility's true badge."

Reflex influence. They who deal in gossip are untrue to themselves. They soil their own honor more even than they tarnish the names of their victims. Says Bossuet: "Honor is like the eye, which cannot suffer the least impurity without damage. It is a precious stone, the price of which is lessened by the least flaw."

WHENEVER we vary from the highest rule of right, just so far we do an injury to the world.—Hawthorne.

## HOW TO HINDER GOSSIP.

BY E. S. B.

WE can help overcome gossipy habits by cultivating in our Auxiliary meetings the custom of discussing subjects of mutual interest to home, neighborhood, or church. One secret of habits of gossip among women is that their lives have been so narrowed by the round of necessary home cares, that they have had little time to read, and there has been no incentive to thought in any direction except in an interest in neighbors' affairs.

We do not believe that it is so much because women are naturally more gossipy than men, that they are believed to appropriate more than their share of gossip, as because their active minds must have something outside of their homes to think about; and in the past there has been little provision for meeting this want. To-day there is a rapidly-growing change in this respect. In cities and villages women are finding enjoyment and development in coteries and societies with various names, in which they meet for select readings and discussions.

There is always danger that the church will fall behind in such movements.

Let our Auxiliaries decide to help Free Baptist women to keep in the front rank, by introducing discussions, as supplementary to the regular missionary exercises. In these, subjects of practical benefit to the women can be considered, and many an uplift will be given to a cramped and warped life; and when women begin to think along the lines of the highest practical Christian living, they will have less disposition or time to talk about their neighbors. Every Auxiliary may wisely become a branch—in practice—of the Speak-No-Evil Club. The good Book tells us that "our lips are our own," and with such a responsibility we may wisely pray, "Set a watch, O Lord, before my mouth; keep the door of my lips."

## SELF-CONQUEST.

ITE pray with all earnestness, 'Deliver us from evil,' and there we are apt to think our responsibility ends. We are willing to be taken up out of our strong weaknesses by some mighty unseen Power into a retreat where we shall be safe forever more without the slightest effort on our own part; but wouldn't it be more to the point if we should pray to be delivered from ourselves, the self-love that causes all our distresses, and then set about realizing that aspiration? We lift our hands in horror and our voices in protest against the man who puts another in bondage, while we are daily forging fetters for ourselves that no one but ourselves can break,-fetters of dependence on material things, fetters of sense and appetite, making the lower self master of the higher, the immortal subject to the mortal, 'Beloved, these things ought not so to be'; we can be free if we will. No other can harm or wrong us as deeply as we can harm ourselves, and no other can save us if we refuse to help ourselves. We cannot be hoisted into heaven or health by somebody else; it is for us to make the effort or not and abide by the results. 'Quoth God, what will you have? Take it and pay for it." - The Laws of Life.

## WHICH IS THE GREATER HEATHEN?

IF you before dumb idols bow,
And do the best that you know how,
While I, indifferent, take my ease,
Neglect your soul myself to please,
Then when "I lay me down to sleep,
I pray the Lord my soul to keep,"
To solve this question let us try:
Which is the Heathen, you or 1?

-Messiah's Herald.

## WORDS FROM HOME WORKERS.

## MAINE.

THE Anson Q. M. met with the Kingfield church, March 13, 14. Saturday evening was devoted to the public exercises

of the Woman's Missionary Society.

The president, Mrs. Butts, took charge of the meeting, which was opened by singing, "Go Tell the World of This Love," by the choir. Scripture reading by the Rev. C. E. Tedford, and prayer by Rev. J. P. Longley. Then followed the reading of the report of the Kingfield Auxiliary, after which an interesting program was carried out, consisting of select reading, singing by the children, recitations, etc.

We were very happy to receive a letter from Sister Anna Dudley Bates, written for our meeting, for which we are very thankful. It added much to the interest of our meeting. It

contained good advice for both old and young.

There were very interesting remarks by Rev. Mr. Starbird, Rev. C. E. Tedford, Rev. W. B. Eldredge, and Rev. E. Butts.

Collection, \$6.26.

We hope much good will result from the meeting, and that

we all may become more and more interested in mission work, and inquire of the Lord, "What wilt Thou have me to do?"

[Mrs.] Lydia Durrell, O. M. Sec.

## NEW HAMPSHIRE.

When our January meeting was announced, it was given out as a bundle meeting. So much interest was aroused that it was continued in February. During the two meetings the following articles were brought: fresh pork, sugar, rice, fresh beef, prints, corn on the cob, raisins, clay, peas, soft soap, and potatoes, most of which we learned were grown or used more or less in India. The soft soap we could not find out about; neither could we learn whether sugar and raisins were manufactured in or near our mission fields. Nearly all we were able to find out about these various articles was gleaned from back numbers of the Helper, which we find to be a helper indeed.

MARY E. METCALF, Sec.

## YOUNG PEOPLE'S NORMAL MISSION LEAFLETS.

## FIRST SERIES.

NUMBER 4.

## THE THIRD DECADE.

[These Normal Mission Lessons are designed for children's classes at our Summer Assemblies and in the churches. The first series will include six leaflets, containing lessons on the geography and history of the decades of the Free Baptist Foreign Mission Field. They should be taught by the aid of the blackboard. Examination papers will be published and diplomas awarded.]

I. Missionaries in Field.—This decade begins in 1856. We had five missionaries in the field. Mr. and Mrs. Cooley, Mr. and Mrs. Smith, and Miss L. Crawford. It was re-enforced in 1857 by Mr. and Mrs. E. C. B. Haliam; in 1859 by Mr. and Mrs. A. Miller; in 1862 by the return of Dr. Bacheler.

## HISTORY OF STRANGE PEOPLE AND THEIR CUSTOMS.

II. Wild Tribes.—1. The Jerejas, who live in the north-western part of Hindus an, destroyed nearly all the female infants, bought or stole their wives from other tribes. Mothers either strangled their babies or poisoned them with opium.

2. Another tribe, when a small child was ill, placed it in a basket, and hung it on a tree, where it was often devoured by ants or birds of prev.<sup>2</sup>

III. The Khants.—About 200 miles south of Balasore is a mountainous region inhabited by a race called Khants, who had a dreadful practice of offering human sacrifices. Children were stolen or bought for this horrid purpose. They were kept in pens, and fed like animals for slaughter. The English government rescued many of these children. Eighty of them were received and educated in our mission.<sup>3</sup>

IV. The Thags.—The Thags were a class of men—really

<sup>1</sup> See "Missionary Reminiscences," chaps. 10 to 12,

<sup>&</sup>lt;sup>2</sup> See Wright's "Lectures on India," page 61.

<sup>3 &</sup>quot;Missionary Reminiscences," pp. 91-95.

an oathbound secret society—whose profession was murder and robbery in the name of the goddess Kali, to whom the victims were regarded as a sacrifice. The English government has checked, if not destroyed, this society, which was fifty years ago the terror of India.<sup>1</sup>

V. A Dandabatis. A pilgrim who measures his way to the shrine of his god, prostrating himself on the ground. He marks his length with his hand, then rising up and advancing to the mark, he throws himself down again. They often travel in this way hundreds of miles, with the hope of thus obtaining salvation. Many perish on their journeys.<sup>2</sup>

VI. The Third Permanent Station.—In June, 1863, Dr. Bacheler organized a church in Midnapore.

#### BLACKBOARD OUTLINE.

- I. Missionaries in Field.—Mr. & Mrs. C.—Mr. & Mrs. S. & Miss C., re. by Mr. & Mrs. E. C. H.—Mr. & Mrs. M., re. Dr. B.
  - II. Wild Tribes .- Jer. No. W. Hin.
- III. The Khants.—So. Bal.—sac. ch.—80 ed. mis.
- IV. The Thags .- Mur. rob. na. Ka.
- V. Dandabatis .- Pil. meas. wa. hun. mi's.
- VI. Third Permanent Station .- Ch. Mid. 1863.

## QUESTIONS.

- 1. How many missionaries were in the field in 1856? How many at the close of this decade?
- 2. Where did the Jerejas live? What were some of the customs of the wild tribes?
  - 3. Who were the Khants? What did they do?
  - 4. In whose name did the Thags both murder and rob?
  - 5. How does the Dandabatis expect to obtain salvation?
  - 6. When was a church organized at Midnapore?

<sup>1</sup> See "Reminiscences," pp. 91-95; 100; Wright's Lectures, pp. 62, 63; pp. 100-160.

<sup>&</sup>lt;sup>2</sup> See "Missionary Reminiscences, page 181.



## A VERY ODD GIRL.

IN school she ranks above her mates,
And wins the highest prizes;
She bounds correctly all the States,
And tells what each one's size is;
In class she will not prompt a friend,
For she doesn't believe in telling;
She heeds the rules from end to end,
And never fails in spelling.
"She's just as odd as odd can be!"
Say all the school of Esther Lee.

She keeps her room as neat as wax,
And laughs at Peter's mockings;
She mends Priscilla's gloves and sacques,
And darns the family stockings;
She dusts the sitting-room for Kate,
She cares for baby brother;
She fashions balls and kites for Nate,
And runs for tired mother.
"She's just as odd as odd can be!"
Say all at home of Esther Lee.

For little crippled Mary Betts
She saves her brightest pennies;
She never, never sulks or frets
If she doesn't beat at tennis;
With happy words she is sure to greet
Children in lowly by-ways;
She guides unsteady, aged feet
Across the bustling highways.
"She's just as odd as odd can be!"
Say all the town of Esther Lee.
—Sunday-School Times.

## JERRY'S CHOCOLATE CAKE.

[Children sometimes think that if they can spend all their pennies for themselves, and not save any to help tell their cousins on the other side of the world about the Saviour who has come to bless and save them, they can be very happy; and so they do not want to join a Band or put their pennies in a Sunday-school missionary collection. We want all such children to read the following story, taken from the Sunday-School Visitor.]

WHEN I am a man," said Jerry Whitamore, searching his plate earnestly for crumbs of his vanished cake, "when I am a man, I am going to have a whole chocolate cake to myself,—a whole big round, chocolate cake, mother. I am, indeed, and nobody shall have a bit of it. I would like to see how it feels to eat a whole cake by himself."

"You need not wait till you are a man," said his mother:

"I will make you one to-morrow."

"Will you really, mother? All to myself?"

"Yes, on one condition; that you will not give anybody a bite of it while it lasts."

"Ho! I promise that; for I don't want to give any one any."
Mrs. Whitamore sighed a little, and wondered if Jerry was as selfish a little boy as he thought he was; but she made him the cake. As soon as the icing was firm, Jerry cut a big slice for himself, and sat down on the kitchen step to eat it. His little brother Rob came and stood in front of him with his hands behind his back. "Wis' I had some piece," said Rob.

"Mother," called Jerry, "can't I give Rob a piece?"

"Certainly not," answered his mother.

"Go away, then, Rob, and don't watch me eat it," begged Jerry. But no; there stood the little man eyeing the cake until it was gone, while two big tears rolled down his cheeks.

"That piece didn't taste good one bit," said Jerry to him-

self. "I won't eat any more when Rob is around."

The next time Jerry took a piece he slipped out of the door to hide in the woodshed. Bounce, the little black-and-tan terrier, thinking he was going out to play, slipped after him; but, just before the couple got out of sight, the mother called, "Jerry, remember not to give Bounce any cake."

"Oh, isn't that a pity?" said Jerry to Bounce: and then he had to eat his cake with Bounce begging for every bite. It was worse than Rob, because he could not explain to doggie.

"There, that's two pieces of cake spoiled for me," grumbled Jerry. "Eating a whole cake isn't half as much fun as it is

cracked up to be."

When the tea-bell rang, Jerry was as ready for his supper as if he had not tasted anything for twelve hours; and there, on his plate, was a half of what the Whitamore children called a "snow-ball." It was a white cake—white inside, with white crumbs and citron, and round and white outside, with particularly sugary icing. Nobody made just those cakes except Aunt Martha Mason. "That cake was sent to Rob, Jerry," said his mother; and of his own accord he asked me to save you a piece,"—when, lo! to everybody's surprise, big, boyish Jerry burst out crying.

"I hate chocolate cake, mother," he said. "I never want

to see another piece as long as I live."

So Mother Whitamore knew that Jerry had learned his lesson. She did not believe he would ever again think anything sweeter that he kept to himself.

"Suppose we bring out your cake and eat it for supper?"

she said to her little boy.

Jerry's face cleared up all in a minute.

"O mother," he said, "that would be so nice!"

And I think that, if Rob and Bounce had been allowed to eat all that Jerry wanted them to have, they would both have dreamed of their great-grandfathers that night.

## OUR THANK-OFFERING.

It is hoped that all readers of the Helper have carefully noted in the April number the call for a general thank-offering meeting in June, and that plans are being developed in the churches to respond. Yearly Meeting presidents and Quarterly Meeting secretaries may materially aid in the work by devising ways and means adapted to the churches in their organizations. But let no local church wait for such plans, but at once make its own arrangements. In order to facilitate the work, the committee have arranged to furnish printed invitations for local meetings. (See copy below.) These invitations will be furnished in any number desired, free of charge. Each invitation will contain an envelope to receive the individual offering, that should be presented at the meeting in June, or

sent to the local treasurer on or before the date of meeting. The local committee will have simply to send for such a number of invitations as they desire, and then fold and send to individuals. Don't fail to use them. Send your order at once to Mrs. I. E. G. Meader, 14 White St., Pawtucket, R. I.

## FORM OF INVITATION.

Offer unto God thanksgiving .- Psa. 50: 14.

DEAR SISTER:—Because of the ever-increasing need among the unsaved, both in Christian and heathen lands, the Free Baptist Woman's Missionary Society has issued a call to every sister in our churches to give unto the Lord a thank-offering, both of material substance and of spiritual praise (see April number of HELPER). That you may share the blessing, you are invited to share in the offering which in our church will be rendered on June —, in the church parlor at —, P. M.

We earnestly invite your presence, that you may both give and get good; your prayers for a spiritual blessing upon the Woman's Society, and for the success of its work; and your gifts according to the measure God has given

into your trust.

If you are not circumstanced so as to give of your substance, surely from a life full of blessing you can offer praise and thanksgiving; hence we urge that you attend the service, bringing such gifts as you have in store.

ELLA H. ANDREWS, SUSAN A. PORTER, CLARA A. RICKER,

#### EDITORIAL NOTES.

THERE has been no more wonderful opening for work since the missionary idea entered the Christian church than is now found in Africa. The competition among nations to see which shall the more rapidly develop the part of the country over which its flag floats, is going to speedily make all parts of the continent accessible. The question that is being asked in many quarters is: Shall not Free Baptists have some part in the glorious work of Christianizing Africa? Many letters come to us which show a deep interest in having this question answered with a decided "Yes." One enthusiastic woman thinks the best way to answer the question is by beginning to do some-

thing, and she writes that she has started a plan for raising money for this object in her church. Let us be prompt in recognizing God's will in this matter, and we shall be proportionately blessed in what we attempt. It will of course be well to realize that a general who desires to attack and take a new fortification of the enemy, in doing it must not detract from his ability to do aggressive work on the old lines of attack. But with the faith that shuts its eyes to the giants in the land, and says, "We are able to go up and possess it," Free Baptists can do large additional work for missions. . . . Busy people find it very difficult to keep up with the events of the day in their general reading. There are so many publications, that after reading our denominational papers-of course every Free Baptist needs those-the question often arises, What shall I read that will give me the most information in the least time? Such persons will find an answer in becoming acquainted with The Literary Digest, a weekly compendium of the current thought of the world. One says of it: "You might expend \$1,000 a year for American and foreign periodicals, and devote eight hours a day to reading them, and then not keep yourself as well abreast of the thought and discussion of the world as you can now do by investing \$3.00 a year in The Literary Digest and spending three hours a week reading it. It is a weekly periodical, of 32 quarto pages, in which are presented careful condensations of all the noteworthy articles appearing in the magazines, reviews, and important journals of America, England, France, Germany, Spain, Austria, Italy, Russia, and other continental countries. (The condensations from foreign languages are, of course, made in English.) The Book Digests are not reviews, 'book notices,' nor critiques, but faithful Digests, letting the book tell its own story. It gives a weekly index of periodical literature, and of books, alphabetically arranged by titles, and so classified as to make reference easy. It also gives each week a cosmopolitan chronicle of current events." The Record for Six Months gives the number of articles: Political, 179; sociological, 140; scientific, 118; religious, 96; miscellaneous, 107; educational, etc., 115; total, 755. From leading magazines: 67 American, 45 English, 11 German, 17 French, o Russian, 12 Turkish, etc; total, 161; besides 98 book digests, 2,000 liberal extracts from the press of the United States and Europe, the Weekly Index of Periodical Literature, and the Weekly Cosmopolitan Chronicle of Current Subscription price, \$3 per year. Single copies, 10 cents. Special: a three months' trial subscription will be allowed for fifty cents. Funk and Wagnalls, Publishers, 18 and 20 Astor Place, New York. . . . A lady missionary, recently returned from Africa, told us vesterday that a gentleman in her mission saw 50,000 casks of gin landed at one station on the west coast of Africa, and that in five years, 3,500,000 gallons had been sent there from the port of Boston alone. It is a time when Christian people need much wisdom and frequent consultation. The National Temperance Society calls a special meeting, to be held at Saratoga Springs, July 15, 1891, at 10 A. M. Each national Christian or temperance body is entitled to send delegates. The call says: "We are at the threshold of a new era in temperance effort. The unscrupulous deeds of the liquor interest, the bold steps taken to destroy the force of restrictive legislation, the open violence to prevent citizens from voting against them, which has even struck down in broad daylight those opposed to their nefarious schemes, the High License craze which has swept over the country, the perplexity occasioned by Supreme Court decisions, and the heartless indifference of multitudes to the increase of intemperance, poverty, and crime, as the direct fruit of the liquor traffic, compel the consideration of thoughtful citizens, and make it imperative that something be done to withstand this tide of sin. In every aspect of this many-sided subject, but especially in its moral, political, and educational bearings, the drink problem is recognized as of the first importance. The missionary needs of the South, and especially the desperate condition of the colored people through the increase of intemperance and the tricks of political demagogues, form no small part of the problem. Arrangements have been made for a reduction of fare on the principal railroads and at the hotels. For particulars apply to the secretary of the committee, J. N. Stearns, 58 Reade St., New York.

## CONTRIBUTIONS.

#### F. B. WOMAN'S MISSIONARY SOCIETY.

## Receipts for March, 1891.

NEW HAMPSHIRE.  Alton, Mary F. Evans 2 00   do. Sermon by do	MAINE.			Portsmouth, aux. Pearl St. ch.	
Sinclair Orphanage	Bangor, any., Storer College and			Lightner and Miss Butts	3 25
Brunswick Village, aux., Miss Coombs's salary		\$11	75	Rochester Vil., aux. for school at	
Coombs's salary		ψ	13	Balasore	5 00
Charleston, aux. on Q. M. appro. Dover and Foxcroft, aux., do 4 00 Exeter, Q. M. collection		10	50		
Dover and Foxcroft, aux., do 4 00 Exeter, Q. M. collection	Charleston aux on O M anno			VERMONT.	
Exeter, Q. M. collection				27 11 72 111	
Ellsworth, Q. M. col. for Carrie with Mrs. Burkholder				North Danville, aux. for Mrs.	
with Mrs. Burkholder		3	03	Smith's salary	2 00
Mrs. Asa C. Burrill, do		4	80	PHODE ISLAND	
Ellsworth, ch. aux., do					* 00
do. Q. M., Mrs. E. J. Sanders, Zen. work					5 00
Zen. work			20		
Kittery Point, Mrs. S. L. Tobey for Sinclair Orphanage		•	00		15 00
for Sinclair Orphanage		-	00	West Warts & and Min	
Limerick, aux. for Mrs. Boothby 8 09 Montville, Q. M. col., H. and F. M. 4 00 Palmyra, church 4 00 Parsonsfield, Q. M. aux., Mrs. Boothby and Orphanage at Balasore 5 25 Raymond, Mrs. E. Plummer, \$1 00; Mrs. C. Plummer, 25; Abby Phinney, 75. 2 00 Richmond, Mrs. O. L. Gile 1 00 Saco, aux. Cutts Ave. ch. 21 00 So. Limington, ch. for Mrs. Boothby and Orphanage at Balasore 5 25 So. Blue Hill, Carrie with Mrs. Burkholder 5 00 Unity and Prospect Q. M. aux. 4 59  NEW HAMPSHIRE. Alton, Mary F. Evans. 2 00  Mo. Y. P. S. C. E., Roger Williams ch., Miss Franklin. 18 75 Taunton, aux., Miss Phillips. 5 00  INDIANA. Ridgeville, ch. for West appro. 5 20 Salem, Q. M. for West appro. 6 1 100 Salem, Q. M. for West appro. 6 1 100 Salem, Q. M. for West appro. 1 100  Rio Grande, Ruth E. Brochett for F. M. 1 00  MICHIGAN.  Batavia, aux. 2 66 Cass and Berrien, Q. M. col. by Mrs. Burlingame 3 83 do. Q. M. sermon by do 7 20 Dover, col. by do 4 14 do. Sermon by do 5 00			00	Franklin C. at 100; Miss	
Montville, Q. M. col., H. and F. M.				Frankin, \$4 25	0 25
M		0	09		-0
Palmyra, church			~		
Parsonsfield, Q. M. aux., Mrs. Boothby and Orphanage at Balasore				Taunton, aux., Miss Phillips	5 00
Boothby and Orphanage at Balasore		3	00	TATELANTA	
Balasore				INDIANA.	
Raymond, Mrs. E. Plummer, \$1 00; Mrs. C. Plummer, .25; Abby Phinney, .75	Polosore and Orphanage at	-	0.0	Ridgeville, ch. for West, appro-	
\$1 00; Mrs. C. Plummer, .25; Abby Phinney, .75	Dalasore F Diameter	5	25		70
25; Abby Phinney, 75 2 00 Richmond, Mrs. O. L. Gile 1 00 Saco, aux. Cutts Ave. ch 21 00 So. Limington, ch. for Mrs. Boothby and Orphanage at Balasore 3 90 So. Blue Hill, Carrie with Mrs. Burkholder 1 00 Sebec, Q. M. col. on appro 8 02 Unity and Prospect Q. M. aux 4 59  NEW HAMPSHIRE. Alton, Mary F. Evans 2 00  OHIO. Rio Grande, Ruth E. Brochett for F. M 1 00  Rio Grande, Ruth E. Brochett for F. M 1 00  MICHIGAN.  Batavia, aux 2 66 Cass and Berrien, Q. M. col. by Mrs. Burlingame 3 83 do. Q. M. sermon by do 7 20 Dover, col. by do 4 14 do. Sermon by do 5 00	Raymond, Mrs. E. Plummer,				
Richmond, Mrs. O. L. Gile	\$1 00; Mrs. C. Plummer,			balem, & M. for west appro. do.	1 19
Saco, aux. Cutts Ave. ch	.25; Abby Phinney, .75			OHIO	
So. Limington, ch. for Mrs. Boothby and Orphanage at Balasore				onio.	
Boothby and Orphanage at Balasore		21	00	Rio Grande, Ruth E. Brochett	
So. Blue Hill, Carrie with Mrs. Burkholder				for F. M	1 00
So. Blue Hill, Carrie with Mrs.  Burkholder					
Solution   Carrie with Mrs.   1 00   Sebec, Q. M. col. on appro   8 02   Cass and Berrien, Q. M. col. by   Unity and Prospect Q. M. aux   4 59   Mrs. Burlingame	Balasore	3	90	MICHIGAN.	
Sebec, Q. M. col. on appro 8 02   Cass and Berrien, Q. M. col. by					
Cass and Berrien, Q. M. col. by   Mrs. Burlingame		-		Batavia, aux	2 66
NEW HAMPSHIRE.  Alton, Mary F. Evans 2 00  do. Q. M. sermon by do 7 20 Dover, col. by do 4 14 do. Sermon by do 5 00	Sebec, Q. M. col. on appro		2.5	Cass and Berrien, Q. M. col. by	
NEW HAMPSHIRE.  Alton, Mary F. Evans 2 00  do. Q. M. sermon by do 7 20  Dover, col. by do	Unity and Prospect Q. M. aux	4	59	Mrs. Burlingame	3 83
Alton, Mary F. Evans 2 00 do. Sermon by do 5 00				do. Q. M. sermon by do	
Alton, Mary F. Evans 2 00 do. Sermon by do 5 00	NEW HAMPSHIRE.			Dover, col. by do	4 14
	Alton, Mary F. Evans	2	00		
Canterbury Center, ch. for Mrs. Fairfield, col. by do 5 33				Fairfield, col. by do	
Lightner and Miss Butts 7 000 Gobleville, col. by do 2 43		7	000	Gobleville, col. by do	
Plymouth, M. C. W. for F. M 200 Paw Paw, col. by do 350	Plymouth, M. C. W. for F. M				

Reading and No. Reading, col. by do	\$1 85 6 33 4 56 2 05	NEBRASKA. Nemaha, Q. M
Wheatland, col. dodo. Ch. Mrs. Harriet L. Fowler	4 27 20 00	Santa Anna, Miss C. E. Leavitt, Gen. Fund
WISCONSIN.		PROVINCE OF QUEBEC.
Dallas, aux	1 00	Stanstead, Q. M. aux. col. for Mrs. Smith's sal
Hennepin, Q. M. West appro- sent to Mrs. McKenney Minneapolis, aux., Stevens Ave.,	4 87	Total \$341 24
for sch. and Zen. teacher, India do. Aux. 1st F. B. ch. for Win-	50 00	CORRECTION.—Credit in February re- ceipts to Farmington Q. M. for Mrs. C.
nebago ch	10 00	E. Tedford, L. M., should have been \$0.00 instead of \$1.00.
KANSAS.		17
Hickory Grove, aux., State work Summit, aux., do	4 50	LAURA A. DEMERITTE, Treas.  Dover, N. H.

## OHIO FREE COMMUNION BAPTIST ASSOCIATION

[for the support of Dr. Nellie M. Phillips].

Receipts for Fanuary, February, and March, 1801.

necespis for January, Fe	evruary, and March, 1891.
Ashtabula Q. M., by Rev. T. H. Drake, Tr., Greene ch., W. M. S. aux., .64; New Lyme, do., \$2 40; Saturday evening Q. M. col. W. M. S. \$3 34	Meigs Q. M., 2d Rutland ch., by Miss Malvina Chase, \$2 00; 2d Rutland ch., for Miss Phil- lips's Industrial School, 75 cts. \$12 55 Marion Q. M., by Mrs. M. L. Moore, Sec., Green Camp W. M. S. col, Saturday eve, \$2 40;
Mary C. Hysell 2 26	do. Sunday morning, 92 cts;
Cleveland Q. M., by Mrs. M. P.	do. W. M. S., \$4.49 7 81
Coe, W. M. S 1 90 Gallia Q. M. by Prof. C. O.	Chio River Q. M., by Mrs. Ziare L. Carr, collector for Ohio and
Clark, Tr., Rio Grande church, \$9 00; Children's Band of	Kentucky Y. M
"Willing Workers," \$9 45 18 45 Harmony Q. M., by Rev. B. F.	R. King, Chester ch., G. W. Gilmore, \$1,50; Martha Scott,
Zell, M. M. S., \$2 50; by Miss Ella Predmore, Tr. W. M. S.,	30 cts.; E. M. King, 30 cts.; Sunday-school, 60 cts 2 70
\$5 39	Washington Q. M., Pa., by Mrs. E. A. Phillips, Pageville ch.,
Cranston, Q. M. col. at Roch-	\$1 50; Waterford ch. aux., by
ester, \$2 34; Kipton, Mrs. E. A. Arnold, Mich., \$2 50 4 84	Miss Eda Gross, Sec. and Tr.,
Meigs Q. M., 2d Kyger ch., \$2 00; Cheshire ch., by Mrs.	\$3 00; Sparta do., \$3 03; Spring Creek, \$4 00 11 53
Daniels and Miss A. Mauck,	G. H. DAMON, Treas.
\$4 00; 1st Kygerch., by Miss Minnie Coughenour, \$3 80;	Medina, O., April 8, 1891.

## ANNOUNCEMENT.

I should be pleased to correspond with any one seeking the investment of small or large sums, at good rates, with conservative Loan Companies. Those which I represent will bear careful investigation.

\*L. A. DEMERITTE, DOVER, N. H.

\$12 55

7 81

26 17

2 70

11 53

